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Presiding Bishop Visits Four States, Praises Ministry



Sacred Rocks

(Third of three parts)

Rocks play major roles in many world religions, serving as the focal points, especially when on hills or mountains, for space sacred to the tribe or worshipping community.

The Indians of North America appropriated centers of the earth for their nations. One such sacred space is the lovely Palisades, now a state park near Garretson, S.D. Here the beautiful pink granite cliffs, formed by the Split Rock Creek millions of years ago, were once the holiest of shrines for the Indians.

The natural erosion of water and earth is not nearly as interesting as the legend of how the palisades were formed: A god from the spirit world threw a tomahawk which cleaved the otherwise flat plains into a pink canyon of eerie sculpture-like formations of energetic beauty.

The canyon of pink granite is at the southernmost edge of the Coteau des Prairies, or Hills of the Prairie, one of a series of glacial deposits in eastern South Dakota. In between the layers of quartzite were deposits of claylike stone which could be made into pipes, hence, the term pipestone.

The pipestone, which played such an important role in ritual and ceremony, was itself thought to be holy by the Indians. Another legend speaks of the Great Spirit calling all the red men together at the place of the red stone. The Great Spirit made a large red pipe which he smoked over everyone; his followers were to make their pipes and meet their friends at this very place because these red rocks were a part of their flesh.

Chief Standing Bear's autobiography also links the rocks of the earth with the stability of life in a given place: "The white man does not understand the Indian for the reason that he does not understand America . . . The roots of the tree of his life have not yet grasped the rock and the soil."

Our lives, as ecologist and writer Wendell Berry has put it, are unsettled rather than settled; we tend to use up and move on instead of settling and forming links to the land. Standing Bear's wisdom is the language of religion: "Men must be born and reborn to belong. Their bodies must be formed of the dust of their forefather's bones."

The dream of many Indian cultures was the wisdom that comes from closeness to the earth, the honor and respect for all living creatures and all creation.

Much of the Indian lore and custom is foreign to us and will remain so. Much, however, is a leaven for our own reaffirmation of the first article of faith — God's creation.

(The Rev.) TRAVIS DU PRIEST, book editor

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ON THE COVER

Presiding Bishop Browning has lunch after helping to serve others in the feeding program at St. Luke's Church, New Haven, Conn. [p. 6].

Photo by James H. Thrall

LETTERS

Sad Punishment

By coincidence, two items crossed my desk on the same day. One was the story of the sad and pathetic punishment of a priest at St. Luke's, Richmond, Va., being essentially deposed because of his attachment to the 1928 Prayer Book and other traditional matters [TLC, July 19]. Apparently, our inclusive church cannot stand this lonesome witness in its midst.

The other item was an invitation from Episcopal Divinity School sent to all alumni/ae inviting them to come to an afternoon session in September to help with "input" on what will be "rites of matrimony and commitment, including services of blessing for same-sex committed unions" in the seminary chapel. The invitation warns that no votes will be taken, and that the dean of the seminary is the "ordinary" of the chapel, apparently answerable to no one but God/ess.

I will bet my last dollar that our bishops will prove incapable of doing anything about this potential breaking of canons, save perhaps a mild admonition at their September meeting. Certainly no one will be deposed for willful disobedience, and, from my view, open apostasy.

I can only echo the words of Bishop Terence Kelshaw, who said to related issues: "God help us, because no one else will" [TLC, May 31].

(The Rev.) J. ROBERT ZIMMERMAN
Church of the Holy Trinity
Lansdale, Pa.

The Whole Counsel

How refreshing to read the Rev. Edward Little speaking positively about scripture and its importance for the Episcopal Church in "Discovering the Truth in Scripture" [TLC, July 26]. I hope it will prove a corrective to one of the most corrosive diseases afflicting the Episcopal Church, bibliophobia. We have become, alas, afraid to use the Bible at all in our debates.

Of course, the way we appeal to the Bible must be carefully considered. Fr. Little's discussion of John 3:16 omits a key part of this verse which says those who refuse to believe have the real possibility of "perishing," of being finally excluded from God and his kingdom. To the themes of love, faith and gift should be added the sobering theme of God's judgment. This brings out another principle of biblical interpreta-

tion: We ought not to ignore aspects of scriptural truth because we do not find them palatable, but we should try to teach the whole counsel of God.

(The Rev.) KENDALL S. HARMON
Oxford, England

Inquiries Needed

May I dissent from the accolades [TLC, July 26] being heaped upon the retiring Bob Robinson and urge the church to make the following inquiries?:

1. The Presbyterian Minister's Fund is the preferred vehicle for many thoughtful Episcopalians. What's wrong with our own Church Pension Fund?

2. Church Life Insurance rates in my own situation compared so poorly with those of two New England companies that I canceled my policy a decade ago. What's the problem with Church Life performance, and what can we do about it?

3. The Church Hymnal Corporation offers a two-volume 1982 Hymnal Companion at \$119.95 plus postage, a price guaranteed to make it unattractive to most Episcopal parishes. Allowing for reasonable inflation, its one-volume 1940 predecessor would sell today for around \$25. Moreover, a year or so after the announcement, the 1982 Volume 2 has yet to appear. This performance raises two basic questions: (a) Should the Episcopal Church be in the music publishing business at all? and (b) how can we make the 1982 companion more readily and more widely available?

ALAN O. DANN

Woodbridge, Conn.

Positive Responses

It was unusual, unique, refreshing and almost unbelievable — the four letters [TLC, July 12] labeled "Changes Needed" which were in response to the Rev. J. Stephen Freeman's "Structural Reform Needed" [TLC, June 7]. The respondents not only agreed with the thesis, they added positive improvements and extensions. Miracles do happen! Whether it was happenstance (or the nature of the article), the only thing lacking was a response of lay persons. Hence this response and an affirmation by this layman.

It is interesting to note there are dio-

(Continued on next page)

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LETTERS

(Continued from previous page)

ceses, and parishes, which are actually incorporating into their discussions similar thoughts and ideas. Careful reading of reports from diocesan councils or conventions detail this to be true.

JAMES W. NEWMAN

Austin, Texas

Wait Awhile

I have a modest proposal to make to all past, present and future authors of letters to the editor of THE LIVING CHURCH.

Go ahead and write your letter, sharing any thoughts, feelings or criticisms. Before you mail it, however, leave it on your desk for two or three days, and then pick it up and read it again. When you read it the second time, put yourself in the position of someone reading your letter. You may find yourself revising your points a bit.

The point of this exercise is, you let off steam by writing the first letter, but a few days later you might take a more gentle, reasoned position. Your letter can still say what you want it to say, but it will not sound like a hand grenade exploding in the midst of a crowd.

(The Rev.) LEWIS TOWLER
North Kingstown, R.I.

Staff Members?

While perusing a communique from a university, I came across a suggestion I think the Episcopal Church should think upon. It was the suggestion that large parishes work toward having a nurse on the staff.

I think anyone involved in church work can see the unlimited value these trained people could be to any priest or parish. As our life's expectation increases, the need for someone "looking in on" older members of the parish is unquestionable. A trained medical person could pick up on things that lay persons not knowledgeable in geriatric problems would surely miss. The nurse could be the liaison between the M.D. and the elderly person's family. A registered nurse could be valuable to a new mother and help her cope at home. The possibilities are limitless. This medical person on the staff could relieve much pressure from the rector, who is busy running a parish.

It occurred to me that there may be parishes that already have such a per-

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son on board. It would be interesting to hear from a parish that has an involved member of the staff who has expertise in the field of medicine.

WILLIAM F. BRAME

Kinston, N.C.

The Wrong Role

If our bishops have become CEOs, as some correspondents suggest [TLC, July 12], that is the fault of the bishops themselves and the dioceses in which they function. Too often nominating committees emphasize their desire for candidates who have "administered large budgets, staffs and have been diocesan office-holders." One need only to read questionnaires sent to prospective candidates to see this.

There is no reason why a bishop could not ask for a business manager who would oversee the "temporalities" of the church, thereby freeing the bishop for a proper pastoral role. Such a person need not be a canon to the ordinary, but more likely a lay person skilled as a CEO. This might require in some instances changes in diocesan canons and/or bylaws of diocesan institutions.

Under such an arrangement, the bishops could devote themselves to the clergy, and parishes and missions under their care, and they could devote more oversight to the process for the selection of clergy.

(The Rev.) ROBERT A. TOURIGNEY
The Woodlands, Texas

Problematic Text

I was saddened by S.M. Hutchens' letter [TLC, June 28] which seemed to take as normative the problematic text of 1 Cor. 5. There St. Paul judges a report of a member of the community who is accused of a relationship with his stepmother, and recommends he be turned over to the Corinthian prosecutor for execution so that his immortal soul might be saved. Paul also recommends the excommunication of drunkards and gossips.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses.

I was brought up in a protestant church which believed in the inerrancy of scripture. Fortunately, I discovered the Episcopal Church and was confirmed 50 years ago. In our church, we worry more about our own unworthiness and need for God's mercy than about the sins of our brothers and sisters in the nearby pew.

BARRON E. WILSON

Cincinnati, Ohio

State the Case

I found Frederica Mathewes-Green's Viewpoint [TLC, June 28] most interesting. Rather than risk "being hampered by any reluctance on my part to state my theology clearly," let me affirm my belief:

Followers of Christ have a higher regard for the upper case Trinity — Father, Son and Holy Ghost — than for the lower case trinity — Freud, Adler and Jung.

Lower case trinitarians may believe that that is where their salvation lies if they wish, but how can they really be

anything other than lower case trinitarians?

AUGUSTINE J. RHODES

Denver, Colo.

More Charitable

This is supposed to be the Decade of Evangelism. I feel the Presiding Bishop is missing an excellent opportunity for evangelism. I believe he is doing a re-run of Archbishop Laud's activities in England years ago. We should be more charitable and understanding toward continuing Anglicans and the Episcopal Synod of America. After all, it is not a sin to use the 1928 Prayer Book, nor is it a sin to request the services of a male priest.

There is no reason why there could not be two "regular" Episcopal churches in the United States. Bishop Browning should adopt a more charitable attitude toward those who don't agree with him.

(The Hon.) HENRY A. MENTZ, JR.

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Bishop Browning Praises Outreach Ministries

The Most Rev. Bishop Edmond L. Browning, Presiding Bishop, visited churches in New Haven, Conn., Pawleys Island, S.C. and Chicago, and the Emmanuel Neighborhood Center in Memphis on a recent tour to see firsthand the kinds of outreach ministries done by black churches.

In New Haven, Bishop Browning visited St. Luke's and St. Andrew's churches. He helped serve a meal at St. Luke's Lunch Program for Women and Children, a program begun in 1989 which serves 1,200 people a month and provides health services, legal advice, pastoral counseling and other life-skills training. He also met clients of the Mary B. Ashford Adult Services Center housed at St. Andrew's.

"Racism is a sin," Bishop Browning said in his sermon during a Solemn Pontifical Mass for Social Justice at St. Luke's. "It is a sin for the Christian because it's incompatible with the vow we undertook at baptism to 'respect the dignity of every human being.'"

Bishop Browning told the nearly 400 black and white congregants that "the violence in our streets and the resurgence of the most blatant forms of racism" result from "the sins of anger and envy in action."

He praised the two parishes for their commitment to social action, saying that at the lunch program at St. Luke's, "even the casual observer could note the sense of caring and commitment on the part of the volunteers, and their dedication to the well-



Photo by Robert J. Stewart

Bishop Browning and others process to St. Edmund's Place in Chicago for its dedication.

being of people they were serving."

At St. Edmund's Church in Chicago, Bishop Browning presided at the Eucharist and the dedication of St. Edmund's Place, the congregation's first venture of providing moderate to low-income housing.

The parish created St. Edmund's Redevelopment Corporation to acquire abandoned, multi-family buildings in the church's neighborhood to restore as affordable housing. St. Edmund's Place, rehabilitated at a cost of \$1.5 million, is a 16-unit building which was unoccupied for at least 12 years.

Bishop Browning commended the congregation, saying, "You are successfully grappling with the issue of

how best to bear witness to a community and to the world . . . St. Edmund's Place is more than just a place for people to live; it is an icon, an outward and visible sign, indeed a sacrament, of your concern for this city."

Of his experience in Chicago, Bishop Browning said, "I had a deep, deep feeling of Christ's presence in the whole life of this day. The spirit of the service we celebrated and the vision that this parish has — these energized me beyond my expectations."

In South Carolina, he met with members of Holy Cross-Faith Memorial, Pawleys Island, and St. Cyprian's, Georgetown, and learned of their civic involvement as well as how the parishes have become integrated.

Confirmations Raise Question of Authority

Despite the objection of the Rt. Rev. Frank Vest, Bishop of Southern Virginia, four people were confirmed by the Rt. Rev. A. Donald Davies, leader of the Missionary Diocese of the Americas, at St. Luke's Church, Richmond, July 26.

Bishop Davies, the retired Bishop of Fort Worth, had not received approval from Bishop Vest to perform the confirmations. The validity of the confirmations is expected to be challenged. The event may serve as a test case for the authority of the missionary diocese, which has not been recognized by the national church.

This spring, St. Luke's decided to

sever its ties with the Diocese of Southern Virginia and become the first parish in the Episcopal Church to affiliate with the missionary diocese, which considers itself a part of the Episcopal Church [TLC, May 3]. Meanwhile, the parish and the Diocese of Southern Virginia are involved in a legal dispute over control of St. Luke's property.

According to Religious News Service, in an interview on the day of the confirmations, Bishop Davies recalled a conversation he had with Bishop Vest three days earlier. "He (Bishop Vest) didn't want me to come," Bishop Davies said. "But I told him I had a pastoral duty to perform."

Bishop Vest was critical of the leaders of the missionary diocese and its founding organization, the Episcopal Synod of America, for what he said was their failure to keep promises to avoid wooing existing parishes away from their dioceses and to work toward reconciliation between parishes and bishops when conflict occurs.

St. Luke's rector, the Rev. Leo Combes, whom Bishop Vest placed under inhibition, contends he and the congregation remain faithful Episcopalians. Bishop Vest has said Fr. Combes and the congregation have effectively left the Episcopal Church by rejecting his authority.

BRIEFLY

VISN, a cable television network backed by 28 religious bodies including the Episcopal Church, has agreed to share a common channel with the American Christian Television System (ACTS), a Southern Baptist operation. The two networks will retain separate identities. VISN, which reaches an estimated 13 million households, will be on-air 16 hours a day. The remaining eight hours will be for ACTS, which reaches 8 million households. Officials of both groups say the agreement has the potential of attracting cable operators who have been unwilling to choose between the two networks and unable to assign each a channel.

Despite an overall loss of nearly 72,000 members in the United States and Puerto Rico last year, the **United Methodist Church** said that 18 of its 72 regional bodies in the U.S. and Puerto Rico reported increases in membership.

Leading Orthodox theologian and ecumenist, the Rev. **John Meyendorff**, 66, died of cancer recently. Ordained in France as a Russian Orthodox priest, he was affiliated with the Orthodox Church in America and was dean of St. Vladimir's Theological Seminary, Crestwood, N.Y., until his retirement July 1. He was among the most prominent Eastern Orthodox scholars in the United States and wrote many books and articles on Byzantine spirituality.

At a recent meeting in New Orleans, the administrative body of the Archdiocese of North and South America of the Greek Orthodox Church, voted, among other things, to give clergy and laity a voice in selecting members of the Archdiocesan Council, the highest governing body between biennial sessions of the congress. Appointments to the council had been the responsibility of the leader of the archdiocese, Archbishop Iakovos. The action was seen as an attempt to respond to an increasingly modern membership.



Members of St. Philip's Lao congregation celebrate U.S. citizenship, which they received earlier this year.

Diversified worship in San Jose

To the Rev. Jerry Drino, rector of St. Philip's Church in San Jose, Calif., multicultural ministry is mandatory, not to mention the ideal of church unity. He is among church leaders calling on congregations to welcome people of all races as our culture becomes more diverse.

Fr. Drino thinks the best way for churches to approach multicultural worship is to see themselves as laboratories where different things are tried. On Pentecost Day this year, St. Philip's celebrated the 10th anniversary of the arrival of Laotians in the parish by taking out the altar and pews, scattering grass mats around the floor and celebrating communion with rice instead of bread. Two Sundays later, when several parishioners of Sioux heritage were baptized, the sanctuary was filled with the beating of drums and Plains Indian dancing.

The congregation at St. Philip's includes whites, blacks, Laotians, Hispanics, Native Americans, Cambodians and Belizeans. To acknowledge this diverse ethnic makeup, the church's buildings are filled with icons and symbols representing various ethnic traditions. A reclining Buddha is displayed along with a Laotian candle tree.

The parish is divided into five ethnic

congregations, each with its own leaders and services. On the first Sunday of every month, the five groups come together for the Eucharist, with the eucharistic prayer said in a variety of languages.

"They know when they come into the church that each tradition is honored," said Fr. Drino, who is also director of Cross Cultural Ministry Development in Province 8.

Cultural holidays are occasions for recognizing diversity at St. Philip's. Special liturgies are said on Martin Luther King's birthday and the anniversary of his death. And the martyrdom of Oscar Romero, who was El Salvador's Roman Catholic archbishop, is remembered. Laotians celebrate a New Year's festival at the church featuring ancient chants from the East.

The elements at work in the St. Philip's lab include a willingness to listen to others, openness to change, appreciation for spontaneity and commitment to sharing power.

"We are ultimately looking for a new cultural expression that is not an assimilation but that is born out of a process of transformation," Fr. Drino said, "something much more profound in terms of an art, an expression of this moment in history." [RNS]

Pure Religion

By GEORGE W. WICKERSHAM, II

Isaiah's prediction that God would come and save us, opening the eyes of the blind, unstopping the ears of the deaf and loosing the tongues of the dumb (Isaiah 35:4-6) most certainly was fulfilled in Jesus of Nazareth, who did all of these things and a good deal more.

That Jesus himself was fully aware of this was made plain in his reply to the disciples of John the Baptist, who came asking him, "Are you he who is to come, or shall we look for another?" Jesus answered them, "Go and tell John what you hear and see: The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me" (Matt. 11:2b-6).

Undoubtedly John the Baptist well understood the implied reference to Isaiah.

And yet, with all this, we find another element in almost all of Jesus' healings and actions in this regard. Time and again we find him charging those whom he had healed not to go broadcasting what had happened to them. "And he charged them to tell no one," Mark tells us in one instance (Mark 7:36a). "And he strictly charged them that no one should know this," he tells us in another (Mark 5:43a).

There are, I believe, at least two reasons for this. Surely one of them was Jesus' awareness of what the people of his place and time expected of a messiah. What they wanted, which was essentially a political figure, and what he actually was were two entirely different things. Consequently, he was careful that they should not get the idea that he was the Messiah until it was plain just what sort of a messiah he was. This, indeed, he later made clear when he rode into Jerusalem on a donkey: Zechariah's prediction of how

the Messiah would come.

But, I think, there was also another motive in his charge. Wonder-workers of today like to televise their mighty works to all and sundry. They speak of the glory of God, but their interest seems to be in the glory of themselves, not to mention that of the cash. All of us have seen this sort of thing on the tube, or read about it in *Elmer Gantry*. But this was hardly Jesus: "See

What Jesus
was primarily
interested in
was the human
heart.

that you say nothing to any one," was his repeated dictum (Mark 1:44).

What Jesus was primarily interested in was the human heart, its relationship to God, its character. This has absolutely nothing to do with theatrics. The Pharisees of Jesus' day, many of them, liked to stand in the streets, making loud and extravagant prayers. This disgusted Jesus. When you pray, he said, go into your room and shut the door (Matt. 6:6).

Jesus' aversion to being thought of as a miracle-worker, or even as a faith-healer, was summed up in his response to Peter when the latter told him that everyone in Capernaum was searching for him, presumably to heal the sick. "Let us go into the next towns," Jesus replied, "that I may preach there also; for *that is why I came out*" (Mark 1:38).

St. James wrote, "Religion that is pure and undefiled before God and the Father is this: to visit the orphans and widows in their affliction and to

keep oneself unstained from the world" (James 1:27).

This, I feel, is essentially the religion which Jesus taught: "Blessed are the poor in spirit . . . Blessed are those who mourn . . . Blessed are the meek . . . Blessed are those who hunger and thirst for righteousness . . . Blessed are the merciful . . . Blessed are the pure in heart . . ." (Matt. 5:3-8). For him it was a matter of character.

There is an immense difference between being cured by a miracle-worker and being healed by someone who shows mercy. The cure is not nearly as important as the mercy, nor does it last as long. Mercy is love, and love, we are told in the New Testament, is an attribute which we derive from God himself. "Beloved," wrote St. John, "let us love one another, for love is of God, and he who loves is born of God and knows God" (1 John 4:7). A warm relationship with God was at the very heart of all of Jesus' teaching.

Over and over again the New Testament warns us that all the religion in the world — all the religious practices — are of no avail unless they issue in showing mercy: in caring for the sick, in feeding the hungry, in remembering the prisoners, in visiting the orphans and widows, and, as St. James puts it, in keeping oneself from worldliness.

St. Paul could hardly be more emphatic: ". . . and if I have all faith, so as to remove mountains, but have not love, I am nothing" (1 Corinthians 13:2b).

But to be this way does indeed require a certain other-worldliness, a deeply ingrained devotion to the spirit of unselfishness, which, no matter what you call it, is actually the spirit of God.

I die a thousand deaths when someone starts to tell me about the wonderful things which God has done for her or him, as if he or she were God's little favorite. Sometimes there is real gratitude here. More often than not it reeks of self-centeredness. The object of

(Continued on page 11)

The Rev. George W. Wickersham, II, is honorary canon emeritus at the Cathedral of St. John the Divine, New York.

A Complex Issue

By any form of measurement, St. Luke's Church, Richmond, Va., would not qualify as being a prominent parish of the Episcopal Church. The church's 1990 parochial report lists 71 baptized members, 66 communicants, an average attendance of 30 on the four "key Sundays" listed on the parochial report form, and operating expenses of about \$60,000.

Then why all the fuss about St. Luke's? The historic parish made news when it became the first Episcopal church to become a member of the Missionary Diocese of the Americas, a non-geographic jurisdiction established by the Episcopal Synod of America [TLC, May 3]. Tension between the church and the Diocese of Southern Virginia followed, with the issue yet to be resolved.

Now a more difficult issue has ensued. That is, the confirmation of four persons at St. Luke's by Bishop Donald Davies [p. 6]. The issue is confirmed to what? The diocesan standing committee passed a resolution which stated St. Luke's rector has "abandoned the communion of the Diocese of Southern Virginia and the Episcopal Church." The Bishop of Southern Virginia, the Rt. Rev. Frank Vest, and others, maintain that because the Episcopal Church did not create the missionary diocese,

then persons who join it would not be members of the Episcopal Church. In addition, the Archbishop of Canterbury has stated that in the U.S., only the Episcopal Church is part of the Anglican Communion [TLC, Dec. 8].

Yet Bishop Davies is a bishop in good standing in the Episcopal Church. The former Bishop of Dallas and retired Bishop of Fort Worth, he now heads the missionary diocese, traveling across diocesan boundaries to perform episcopal functions on behalf of the missionary diocese. When he went to St. Luke's, he did so after consulting with Bishop Vest. Bishop Vest says he did not wish Bishop Davies to come into his diocese to administer confirmation. Bishop Davies would respond that he went to St. Luke's because it was not part of the Diocese of Southern Virginia.

But what of the four persons confirmed by Bishop Davies? Are they Episcopalians? Are they Anglicans? Are they Christians who belong to an entity called the Missionary Diocese of the Americas? Are they all of the above?

We do not have the answer to those questions yet. Until decisions are reached by judicial and perhaps ecclesiastical authorities, those questions may not be answered.

Meanwhile, the little congregation in Richmond continues to worship in its own building, using a prayer book of its own choosing. Many will be watching to see what happens.

VIEWPOINT

Why I Am Staying in the Episcopal Church

By BONNIE SHULLENBERGER

Each time the Episcopal Church makes the news, my friend shakes her head. "Why don't you leave?" she asks. After all, she did. Or I'm working on the Billy Graham Crusade or attending a pro-life conference and someone discovers I'm an Episcopalian, and the response is "why?" Everyone has tried to recruit me, from the Church of the Nazarene to the Roman Catholics. "Why don't you join the Presbyterian Church?" asks my friend, a Presbyterian pastor. "You're a bigger Calvinist than I am."

I usually answer that the Episcopal Church is the only place where I can feel at home. I explain it's genetic. My

father's family was Episcopalian converted to Roman Catholic, and my mother's was Dunkard (anabaptist) turned Evangelical United Brethren. The Episcopal Church is the only place where I can have catholic liturgy, anabaptist social theology and evangelical biblical teaching. And I currently worship in a parish where it's blended just about perfectly.

I tell people that, and it's true. But that's not the only reason I stay. I stay because I think Anglicanism at its core has it right: The Book of Common Prayer, the Thirty-nine Articles and the three-legged stool.

The three-legged stool has been in for much abuse lately, and I'd like to suggest that we try instead to imagine the historical principles of Anglicanism as a kind of three-armed candel-

abrum. Theology, after all, is not something to sit on, but something to light the way. The tallest and brightest of our candles is scripture, which, according to the Thirty-nine Articles, "containeth all things necessary to salvation." Where scripture does not speak, or is uncertain, we turn to tradition. G.K. Chesterton said that attention to tradition keeps the church democratic: The past gets a vote.

When both of those are still not able to give conclusive evidence, or when something unprecedented arises, or reason, the third light, is employed. Reason, of course, is not the cold ratiocination of the post-Enlightenment mind; it is the "right reason" of the 17th century, the informed mind illu-

(Continued on next page)

VIEWPOINT

(Continued from previous page)

minated by a conscience conformed to the image of Christ.

I can think of no better example of the working of this process than in the question of who may receive Holy Communion. For some time, Anglican practice was to communicate only the confirmed. There was no identifiable scriptural reason for this, and tradition was divided. Reason determined that baptism is full initiation into the body of Christ; after baptism no impediments to reception of the Eucharist (except a notoriously sinful life)

**Our church isn't
perfect. It
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in this life, in
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need apply. When my son at age 4 extended his hands at an instructed Eucharist, he was fed with the Bread of Life, as he has been every Sunday since for nine years. He cannot remember a time when he was not fed at God's table, and if that's not Christian formation, I don't know what is.

The Thirty-nine Articles, though currently reduced to the level of "historic document," have a richness of their own. In enunciating Christian doctrine, they avoid excessive narrowness without becoming vague or indefinite. They are also quite practical. Had more parsons paid attention to the idea of preaching on the repairing and keeping clean of churches (Article 35), we might not have so many parishes frantically trying to raise money for deferred maintenance. For Article 26, which states that the unworthiness of ministers does not undo the good of the sacraments, I am grateful every time I am called upon to preach or administer the chalice.

A few years ago, my husband was asked by the student newspaper at the college where he teaches what five books he would take with him to a desert island. The first three he named

without hesitating: the Bible, John Milton's *Paradise Lost* and the Book of Common Prayer. All the quarreling about the 1979 Prayer Book strikes me as very sad. Rite I maintains the eucharistic theology of older prayer books while expanding the lectionary readings to incorporate a more comprehensive study of scripture. The additions of forms for private confession, for noonday prayers and Compline, and the numerous examples of prayers and thanksgivings make the book a day-in and day-out spiritual resource. The only thing I would restore is in the marriage service: The words at the placing of the ring, "With this ring I thee wed, with my body I thee worship."

In 1990, I was in Oberammergau, Germany, for the Passion Play. On Sunday morning we awoke early and attended the Anglican Eucharist in the village Lutheran church. The priest was an Englishman who had ministered in Singapore, Vietnam, and the Seychelles; the acolyte (me) was an American who had served the church in England and India. In the congregation of 30 or so were African, American, Canadian, English, Irish and Japanese Christians. We had few prayer books, but we all knew pretty much what was going on. From half the continents of the world came a handful of the hopeful. And the sense of unity and faith that we shared at the table of our Lord was unmistakable.

Our church isn't perfect. It will not be in this life, in this world. And we must be clear that we cannot fix the world or inaugurate the kingdom by our efforts. We can do what is given to us: To witness faithfully, to worship in spirit and truth, and to bind up the wounds of the suffering. When our current infatuation with trendiness is past, we will still have God's great gifts to Anglicanism: the scriptures, the liturgy, the creeds, and a three-armed candelabrum to light our way through the times of darkness. It is enough, and I'm staying.

For the benefit of
persons who wish
to contact
The Living Church, via
FAX machine,
our FAX Number is now
414-276-7483

BOOKS

Viewing Old Age

EBB TIDE. By Christine Fleming Heffner. Forward Movement. Pp. 219. \$5.65 paper.

Christine Fleming Heffner "dares to express what cannot be said but must be attempted." Her words. *Ebb Tide* is a must for those who are concerned enough to plumb the depths of a philosophical, cultural and spiritual perception of old age.

Ebb Tide concerns the young, "the future of their future, their planetary residents and their seniority in the making. It concerns the middle years because old age is their future and getting closer." She offers a concise definition: "Old age is humanity writ large." She writes of the "unique beauty in the weathering and in the mellowing of the old."

The author, a former managing editor of *THE LIVING CHURCH*, questions whether those who enter retirement homes, from her observation, do not stay as well as they might elsewhere. Community is not the same thing as togetherness, she says, and she wishes that the publications about the retired would give more examples of those who are intellectually acute, emotionally and spiritually aware. She believes the very active older person gets good press, but she adds: "Is an older person only interesting if she/he breaks a record?"

Ebb Tide is a thought-provoking book, with its main thrust, that old age is an ongoing process. Her conceptual approach to old age is invaluable. "Old age," she believes, "is expensive. It costs much effort of our minds, hearts, much energy and attention, much of ourselves. It should be valued more than youth when we hadn't noticed death waiting in the wings."

* * *

LEARNING TO BE 85. By Elizabeth Welch. Upper Room. Pp. 127. \$8.95 paper.

Dr. Welch has written an entertaining, informative, spiritually-oriented book with a message for older adults.

The 1990s, Dr. Welch believes, are a time for older persons to develop a new role of responsible leadership to replace the stereotype, "I've served my time — let someone else do it." She believes older people, mostly women,

will be the determining factor in the quality of life for the entire society.

The daughter of a Methodist minister, Elizabeth grew up with loving parents with a limited income. As a very small child, she had unwavering faith in God who answers prayer. She graphically shares an experience she had when five years old. She wanted a pink dress for a party more than anything else in the world. Her mother would make the dress, but there was no money for the fabric.

Elizabeth prayed and prayed. Under most unexpected circumstances her father was paid \$25. She went to the party in a pink dress.

"Whatever makes older people cling to youth and deny the normalcy of age now is what counts. Oldness," she contends, "in this time of history is a privilege."

This book should be a motivating influence in the life of those 50 and over, to try to express their oldness in a constructive way by looking back and sorting out those experiences that have shaped their value systems.

I believe the message of this very worthwhile book is for older people to re-evaluate their perspective of oldness and become a viable, contributing segment of society.

(The Rev.) BERNADETTE TURNER
Milwaukee, Wis.

Fits a Need

THE EPISCOPAL CHURCH. By David Locke. Hippocrene. Pp. 164. \$14.95.

The perennial search for a book about the Episcopal Church to give to

inquirers may have come to an end for the present. Those books that are available are frequently partisan in character or so bland and general as to be of little value. Locke's work is long enough to give an adequate historical overview and to give serious discussion to issues faced by the church in the last few decades.

I found it generally accurate and fair. As I began to read for the review, I wrote on the flyleaf, "Does this give a sense of the 'feel' of being Episcopalian?" The answer probably is "No, but the information and background are there to help a reader make sense of the 'feel'; this is almost as good and may be all that can be expected since the experience of being an Episcopalian is so varied depending on one's place, geographically and spiritually."

The treatment is generally accurate, although there are minor errors of fact. For example, on page 7, Henry VIII did not declare himself supreme head of the church in England, but persuaded Parliament so to declare. This distinction is important not only for the way it gave a patina of legality to the separation, but also in the way that actions like this laid the groundwork for the development of the British parliamentary system of government.

There are, however, no egregious mistakes; and interpretations are generally consistent with the mind of the whole church as expressed in General Convention.

The author is identified on the dust jacket as someone, raised as an Episcopalian, who remains an interested observer of the Episcopal Church. It is probably an advantage to have some-

one not involved in the official structure of the church to write such a book, but I have a nagging suspicion that Professor Locke gains his objectivity from a position outside the community of believers. If so, this represents our loss as well as his. This personal note aside, his book deserves to be in parish libraries and in the libraries of as many of the clergy as are still buying such books.

(The Rev.) RONALD H. MILLER
Associate for Ordained Ministry
Diocese of Maryland
Baltimore, Md.

Books Received

READING IN COMMUNION: Scripture and Ethics in Christian Life. By Stephen E. Fowl and L. Gregory Jones. Eerdmans. Pp. 166. \$13.95 paper.

THE STORYTELLER'S COMPANION TO THE BIBLE. Vol. 1. Genesis. Edited by Michael E. Williams. Abingdon. Pp. 201. \$14.95.

HOW TO RAISE A HEALTHY ACHIEVER. By Laurel Hughes. Abingdon. Pp. 144. \$9.95 paper.

BY WHAT AUTHORITY: A Conversation on Teaching Among United Methodists. Edited by Elizabeth Box Price and Charles R. Foster. Abingdon. Pp. 176. \$14.95 paper.

BLESSED ARE THE POOR? Women's Poverty, Family Policy and Practical Theology. By Pamela D. Couture. Foreword by Rebecca S. Chopp. Abingdon. Pp. 224. \$14.95 paper.

THE MASTER'S MEN: Character Sketches of the Disciples. By William Barclay. Abingdon. Pp. 127. \$4.95 paper.

FOR SUCH A TIME AS THIS . . . Twenty-Six Women of Faith and Vision Tell Their Stories. Edited by Lillian Grissen. Eerdmans. Pp. xiv and 276. \$12.95 paper.

PILGRIM PATH: The First Company of Women Missionaries to Hawaii. By Mary Zwiemp. University of Wisconsin. Pp. xx and 376. \$14.95 paper.

RELIGION

(Continued from page 8)

one's religion has become oneself. On the other hand, I am delighted when I see someone quietly going about the business of visiting a sick neighbor or helping a disturbed child.

What God does for each of us is strictly his business. He does not advertise it, anymore now than then. No, not even to the recipient. Usually one becomes aware of it much later. What we do for others, likewise, is strictly our business. Nobody else really wants to hear about it, certainly not from us.

I do not think God wants to hear a lot about it either. What he is interested in, and, indeed, what I think most people are ultimately interested in, is what is actually in the human heart. "If any one would be first," Jesus said, "he must be last of all and servant of all" (Mark 9:35b). You must forget about yourself. One has to be real.

One of the things which annoys me enormously in popular religious practice is the assumption that we can receive Christ, that we can break down the gates of Heaven by some cut-and-dried process of "being saved," or by receiving certain sacraments, or by

subscribing to the proper theological formulae. All of these things may be of help, to a greater or lesser degree. But ultimately there is only one way to receive the Lord, and it is an intensely personal one. Jesus himself made this clear. Mark tells us: "And he took a child, and put him in the midst of them; and taking him in his arms, he said to them, 'Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me'" (Mark 9:36-37).

You have to open your heart.
This is pure religion.

SHORT and SHARP

By TRAVIS DU PRIEST

BETWEEN THE ASHES: Prayers and Poems. By Mark Lawson Cannaday. Troika House (5310 Stahl Rd., San Antonio TX 78247). Unpaginated. NPG.

Readers of *THE LIVING CHURCH* will already be familiar with the poetry of Mark Cannaday, Episcopal priest and writer who lives in San Antonio and frequently contributes to the magazine [p. 14]. Readers will be as pleased as ever at the creative words of Fr. Cannaday. From one of my favorites, "6:00 a.m.": "It is spoken softly/that the angels follow you/and take their leave ahead/and hold you from below/and fly above your head."

THE LITANY OF WORK. By David and Angela Kauffman. ACTA (4848 N. Clark St., Chicago, IL 60640). One page, laminated stock. Bulk rates.

For use on Labor Day weekend or at other times when the congregation

wishes to celebrate different forms of human labor. While some might quibble over the adjectives used to describe certain types of work, for the most part the litany is creative and well written: "For the compassionate work of volunteers, For the constructive work of builders . . . We praise you, God."

GOD'S LAUGHTER: And Other Heresies. By Chuck Meyer. Stone Angel (Box 27392, Austin, TX 78755). Pp. 238. \$9.95 paper. **THE EIGHTH DAY.** By Chuck Meyer. Stone Angel. Pp. 175. \$8.95 paper.

Mystery writer and Episcopal priest, the author, Chuck Meyer, is director of pastoral care for St. David's Healthcare System in Austin, Texas. *God's Laughter* was published this year and is in its second edition; *The Eighth Day* was published late in 1991. Both books comprise short prose pieces, lists, reflections and letters which pull insights from daily occurrences and objects. Both have a down-home (Texas?) touch to them.

EUCARISTIA: Corazon de la Fe Cristiana. Forward Movement. Pp. 8. \$0.30 paper.

Although I am not fluent in Spanish, I was able to translate a good deal of this short pamphlet *The Eucharist: Heart of Christian Faith*, which is now available from Forward Movement. Should be quite helpful to give to Spanish-speaking people who would like to learn about the Episcopal Church's eucharistic theology. Quotes Dom Gregory Dix and the Book of Common Prayer.

FIVE BOHEMIAN WINDOWS: Historical Vignettes in Pen and Ink. By Fr. Cyril, O.A.R. The Order of Agape and Reconciliation (Prince of Peace Priory, Chemainus, B.C., Canada). Pp. 16. \$4.00 paper.

Lovely and detailed drawings with narratives by Fr. Cyril of the Order of Agape and Reconciliation of five windows which teach us a bit of the history and spirituality of Bohemia and Moravia. St. Wenceslas will be familiar to most Episcopalians as "Good King Wenceslas"; Saints Cyril and Methodius, John Hus and others are here brought to life in word and image. Beautifully printed.

POINTING THE WAY: From Despair to Hope in South Africa. By Pamela S. Blair and Charles P. Stetson. The U.S. Fund for Leadership Training in Southern Africa (Box 58, Southport, CT 06490). Pp. 17. NPG.

The president and executive director of the U.S. Fund for Leadership Training (sponsors of the Outward Bound Association of Southern Africa) present us with an essay on the hopes for the future of Southern Africa, the work of Outward Bound, and its links to the Christian faith.

LITURGY: Practicing Ecumenism. The Liturgical Conference (8750 Georgia Ave., Suite 123, Silver Spring, MD 20910). Pp. 80. \$10.95 paper.

Handsomely illustrated and printed, this volume of *Liturgy*, though a composite from several traditions and writers, addresses the single theme of planning and bringing to fruition ecumenical worship. I was particularly pleased to see a chapter devoted to "A Church Festival of the Arts." What a wonderful way to practice what we preach on unity, an organized liturgical arts festival!

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PEOPLE and PLACES

Appointments

The Rev. **John Adams** has been called as chaplain of York School, Monterey, CA.

The Rev. **Robert B. Adams** is deacon assistant of Chapel of St. John the Divine, Box 541, Saunterstown, RI 02874.

The Rev. **Allen Breckenridge** is chaplain at Arizona State University.

The Rev. **Jeffrey L. Bullock** is rector of Christ Church, Lake Oswego, OR.

The Rev. **J. David Clark** is rector of St. Mary's, Albuquerque, NM.

The Rev. **Ernest Cockrell** is rector of St. Andrew's, Saratoga, CA.

Ordinations

Transitional Deacons

Los Angeles—**Mary Delaney**, assistant, Christ Church, Ontario, CA. **William Hardwick**, transferring to the Diocese of California. **Jan Holland**, curate, St. Paul's, Tustin, CA. **Larry Hunter**, curate, St. Wilfrid's, Huntington Beach, CA. **Anthony Jewiss**, bishop's chaplain. **Barbara Steward**, curate, St. Augustine's, Santa Monica, CA.

Michigan—**Susan E. Anslow**, assistant, St. Paul's Cathedral, 128 Pearl St., Buffalo, NY 14202. **Richard S.M. Emrich, III**, deacon-in-training, St. Paul's Cathedral, 4800 Woodward Ave., Detroit 48201. **Glen L.R. Melnyk**, assistant, Christ Church, 960 E. Jefferson, Detroit 48207.

Olympia—**Robert Dietel**, Everett, WA. **Mary Earl**, assistant, St. Paul's, Bellingham, WA. **Stephen Moore**, assistant, St. Hilda's-St. Patrick's, Meadowdale, WA. **Kevin Smith**, Bremerton, WA.

Rhode Island—**Judith Tindall Collins**, assistant, St. Barnabas, Warwick, RI; add: 73 Woonasquatucket Ave., North Providence, RI 02911. **Susie Cunningham Crowninshield**, assistant, St. George's, Newport, RI; add: 24 Boulevard, Middletown, RI 02840. **Eugene Edmund Kohlbecker**, School of Theology, University of the South, Sewanee, TN 37375. **Bruce Alan Lomas**, 1545 N. Van Dorne St., Alexandria, VA 22304.

Receptions

On June 27, the Rt. Rev. **Vincent W. Warner**, Bishop of Olympia, received as a transitional deacon from the Roman Catholic Church, **Robert Williams** of Bellevue, WA.

Deaths

The Rev. **Orin Hunkins**, priest of the Diocese of Nebraska, died March 29 in Arkansas.

A native of Beaver Crossing, Neb., Fr. **Hunkins** worked for the U.S. Postal Service for 17 years before being ordained. He served churches in Gordon, Merriman, Rushville, Ogallala and Imperial, all in Nebraska. He is survived by his wife of 58 years, Mary Jane, a son, the Rev. **James Hunkins**, another son and daughter, grandchildren and great-grandchildren.

August 23, 1992

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BOOKS

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ORGANIZATIONS

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church**, 2462 Webb Ave., Bronx, NY 10468.

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PROBERS

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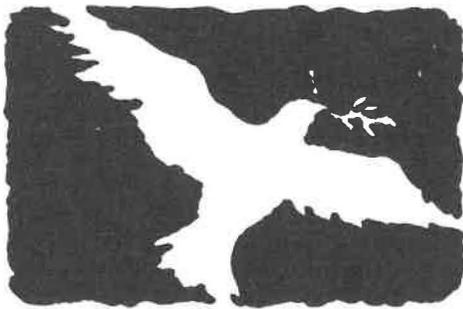
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BENEDICTION

I found him in the connecting hall of the building known as Beach Pavilion of the hospital system of Fort Sam Houston. His image was one of several which line both sides of the hallway. It is, unknown to many, a hall of honor, as all of the faces carefully framed are Medal of Honor winners. Why I stopped to visit with him, I cannot say. Perhaps it was his very voice calling in the mystery of time and space, earth and heaven, temporality and eternity.

"For conspicuous gallantry and intrepidity in action at the risk of his life above and beyond the call of

duty 9-11 February, 1969." I paused and read as I have never read before. The many times I had walked this passageway, I never knew that this young corpsman and I had Vietnam in common or that we were celebrating momentous occasions near the same time. During his conspicuous actions of February, 1969, I was preparing to marry on the 15th of the same month. Only his actions led to death, mine to a new life with another and the possibility of new life out of that relationship. I came home, ironically on the U.S.S. Intrepid, from Vietnam; he was brought home, celebrated for his intrepidity in that frightful time.

Here, on a brilliant day in August, I stopped to visit with a handsome young man, whose photograph pictured him carved in the robust way young men should be. I thought in a flash of that distant time, of all which had happened to me in that interval, and then of all that he had given up when February 11 ended in 1969. I could not help but cry — I cried — for someone I never knew yet felt as close to me as my brother, my sister. "You died for me," I whispered through the glass frame.

Heroes. Medal of Honor winner. The ordinary. Saints. All souls. Life is filled with the conspicuous and not so conspicuous, all passing by here and there, continuing as we must. But it's nice to take the time, the sacred time, to pause and meet. We are brothers and sisters, born in the chance of time under the gravity of free will and connected in the whole of God's cosmos, and destined to meet.

(The Rev. Canon) MARK L. CANNADAY
San Antonio, Texas

The Fullness of Joy

Death comes for me,
every day.

I smile.

We while away the time,
chatting.

He leaves.

Perhaps it is something I say,
or fail to say?

One day, he will be the one
who smiles;

I, alone, shall

rejoice.

Andrew L.J. James

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Sun H Eu 8 & 10. Wed H Eu 10 & 7.

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, assoc
Sun 8, 9:15 & 11. (Nursery & Ch S for all ages 9:15)

MONTEREY, CALIF.

ST. JAMES 381 High St. (at Franklin)
The Rev. A. David Neri, r (408) 375-8476
Sun H Eu 8 & 10:15; Ch S 10:15. Wed H Eu 6:15

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10

LITTLETON, COLO.

ST. TIMOTHY'S (So. Suburban Denver) 5612 S. Hickory
Fr. Donald N. Warner, r; Fr. Forrest L. Farris, assoc
Masses: Sun 7:30 & 9. Weekdays as anno

ROXBURY, CONN.

CHRIST CHURCH Church and North Sts.
The Rev. Bruce M. Shipman (203) 354-4113
Sun H Eu 8 & 10 (Sung)

WESTON, CONN.

EMMANUEL 285 Lyons Plain
The Rev. Henry C. Galganowicz, r (203) 277-8565
Sun Eu 8 & 9:30

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker, ass't
Sun 8:30 Eu; 10 Eu or MP. Wed 10:30 Eu

ST. PAUL'S

2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

CHURCH OF THE ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV (813) 447-3469
H Eu 1S, 3S, 4S, 5S, MP 2S. H Eu 10 Wed & HD. Sun 8 & 5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30

ST. PAUL'S

34th & Abercorn
The Very Rev. William Willoughby, III, r
Sun Masses 8, 10:30 (Sung). Daily as anno

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

SUMMER CHURCH SERVICES

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Newell Anderson, assoc r
Sun H Eu 7:30, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

THE PARISH OF ST. CLEMENT Makiki & Wilder Aves.
The Rev. Stephen M. Winsett, r; the Rev. Leroy D. Soper, Jr.,
ass't; the Rev. Dorothy Nakatsuji, d
Sun 6, 7:30, 10, 6:30. Wed 10 H Eu & Healing

ST. MARK'S

539 Kapahulu Ave.
The Rev. Robert J. Goode, r
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES Huron & Wabash
The Very Rev. Todd Smelser, dean
Sun H Eu 8, 9 & 11, Daily 12:10. Daily MP 8:45, EP 5

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Cho Eu

SALINA, KAN.

CHRIST CATHEDRAL 138 S. 8th St. - 9th St. exit off I-70
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon
Joseph M. Kimmett, the Rev. Canon James Cox, the Rev.
Canon Philip Rapp, the Rev. Willys Neustrom, ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted
(913) 827-4440

EAST SEBAGO, MAINE

ST. ANDREW'S at Camp O-AT-KA Rt. 114
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

FALMOUTH, MAINE

ST. MARY THE VIRGIN 43 Foreside Rd.
The Rev. Thomas Luck, r (207) 781-3366
Sun 8 & 10. Wed 7:30, Thurs 10

MILLINOCKET, MAINE

ST. ANDREW'S 40 Highland Ave.
The Rev. Lance B. Almeida, r (207) 723-5893
Masses: Sat 5; Sun 8, 10; Wed HS 7

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H
Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r
Sun Masses 8, 10. Tues 9, Thurs 7

LINTHICUM, BALTIMORE, MD.

CHURCH OF ST. CHRISTOPHER 116 Marydell Rd.
The Rev. Robert W. Watson, r; the Rev. Jeanne W. Kirby,
assoc (410) 859-5633
Sun 7:40 MP, 8 & 10 H Eu. Wed 10 H Eu, Bible Study

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r (301) 384-6264
H Eu Sun 8, 10:15, Wed 10. Daily MP 7

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

ALL SAINTS

209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C.
James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

HYANNIS PORT, MASS.

ST. ANDREW'S BY THE SEA Irving & Scudder
The Rev. Robert M. Wainwright
Sun 8 & 10

LENOX, MASS.

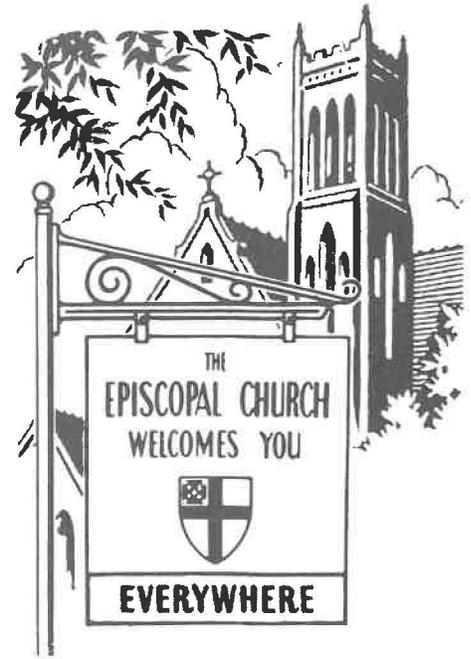
TRINITY (Parish nearest to Tanglewood)
Sun 8 Eu, 10:15 Eu (1S, 3S, 5S), MP & Eu 2S, 4S, Ev 7:15.
Thurs Eu 10. (413) 637-0073

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick
Barbee, v; the Rev. William K. Christian, III, the Rev. Steven
W. Lawler, the Rev. Virginia L. Bennett, the Rev. James
D'Wolf, assoc
Sun Eu 8, 9 & 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed
by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

BILLINGS, MONT.

ST. LUKE'S 119 N. 33rd St.
The Rev. T.K. Turnbull, r; the Rev. J. Jasmer, d
Sun Eu 8 (Rite I), 10:15 (Rite II). Wkdy Eu Mon 7:30, Wed 9:20,
Sat 5



LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r;
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Chris Plank, the Rev.
Canon James Daughtry, ass'ts
HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7, Thurs & Fri
12:10

NEW ROCHELLE, N.Y.

ST. JOHN'S (914) 636-7848
11 Wilmot Rd.
Sun H Eu 9:30. H/A, A/C, Landmark

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10



Trinity Cathedral, Trenton, N.J.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:15

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-
3:45; Sat 10-3:45; Sun 1-3:45

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. William Romer, a
Sun Masses 6:30, 8 & 10

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day),
Christian Ed (Children & Adults) 9 Sun (Labor Day thru June),
HD as anno. Call for Ch S information

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St. 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. Nan E. Chan-
dler, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,
4S, 5S)

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun H Eu 8 & 10:15. Tues 12 noon, Wed 7, HD 7

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St.
(Across from Court House) 272-4092
The Rev. Vernon A. Austin, r; the Rev. David W. Deakle, ass't
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpke
Sun H Eu 8, 10; Tues, Thurs 9; Wed 6:30, Fri 12:05

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS,
Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

RAPID CITY, S.D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu &
Healing)

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. Hank Anthony, ass't
Sun Eu 8 & 10

GATLINBURG, TENN.

TRINITY 509 Airport Rd.
The Rev. J. Walter R. Thomas, r (615) 436-4721
Sun Eu 8 & 11. Wkdays as anno

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter J. Whalen (615) 883-4595
Sun H Eu 8 & 10

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma
A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan
Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philpitt; the Rev.
John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times. Daily MP 8:30
& EP 5:30

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S), Ch S 10, 11:15 HC (ex 1S).
1928 BCP. Daily as anno (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe (512) 787-1243
Sun 10 H Eu. Wed 7:30 Vespers; Thurs 9:30 H Eu

SAN ANTONIO, TEXAS

ST. FRANCIS' 4242 Bluemel (near IH 10 & Wurzbach)
Near Fiesta Texas (512) 696-0834
Sun 8, 9 & 11. Wed noon and 7

ST. LUKE'S

(512) 828-6425
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith,
organist
Sun H Eu: 7:45, 10, 6. Wed 10, Prayer-Praise H Eu 7:15

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S). MP 2S, 4S (St. John's).
Wed H Eu & Healing 9:30 (Zion)

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
Sun H Eu 8, 10. Thurs H Eu 10

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore; r; the Rev. Mark J. Miller
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30
Sung, Adult Ed 9:15

TRINITY

The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30.
Fri H Eu 7. Mon-Fri MP 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham
The Rev. John W. Biggs, r
"Our Centennial Year"
Sun: H Eu 7:45 & 9:45. Wkdays as anno.



Emmanuel Church, Orcas Island, Wash.